

INDIGENOUS KNOWLEDGE: A LOOK AT THE MĀORI IN A MODERN DAY  
EDUCATION SYSTEM

By

Rileigh Elizabeth Van Driessche

Submitted to the Faculty of

The Archaeological Studies Program  
Department of Sociology and Archaeology

In Partial Fulfillment of the requirements of the degree of  
Bachelor of Arts

University of Wisconsin- La Crosse

2013

Copyright © 2013 by Raleigh Van Driessche

All rights reserved

# INDIGENOUS KNOWLEDGE: A LOOK AT THE MĀORI IN A MODERN DAY EDUCATION SYSTEM

Rileigh Van Driessche, B.A.

University of Wisconsin-La Crosse, 2013

The Māori people are a prevalent indigenous group who play an exceptionally interesting part in the modern day education system of New Zealand. This study looks at three different Māori education initiatives and programs in the New Zealand education system in hopes to better understand overarching themes in these programs. By doing this, one gains a better understanding of how the Māori culture is being preserved and passed on to the next generation through the use of education.

## **ACKNOWLEDGEMENTS**

I would first and foremost like to thank my faculty advisor, Dr. Christine Hippert who helped me through the entire thesis process, from the conception of the idea to the finished product. I would have not been able to make it through without her guidance. Through her mentoring in this project I have had firsthand experience with the struggles of ethnography and thankfully with her guidance have come out of it unscathed. I would also like to thank the other faculty who aided me in this paper Dr. Vincent Her and Dr. David Anderson. My thanks goes to my wonderful peer readers Britanni Airis and Jamison Jordan who went through all the struggles of Senior Thesis class with me. I owe a great deal of gratitude to Barbara Harrison, who was instrumental in helping me as a young academic with my research. I would like to thank my wonderful parents Tim and Vickie Van Driessche and my sister Lily Van Driessche for dealing with me through all the ups and downs that thesis entails; and finally I would like to thank the Sociology and Anthropology Department at the University of Wisconsin- La Crosse for allowing me to complete the first ever cultural anthropology senior thesis in the department.

## INTRODUCTION

Throughout the course of history cultures have evolved, transformed, and dissolved. With all this change, knowledge has been both enhanced and lost. Various cultures and languages around the world are not lost along with the knowledge in which they possessed. It is important to realize that without intentional curation of our current cultures throughout the world; even our own cultural knowledge will be lost. But, an important aspect of understanding cultural knowledge is to understand the history behind it. The Māori culture is an indigenous group of people in New Zealand who have evolved and transformed to remain both relevant in modern society and to preserve their cultural heritage. This evolution can be seen in a great deal through the New Zealand educational system. Not only is there a push to have Māori schools (language and cultural), but there has also been a push to teach non-Māori students, Māori indigenous knowledge in New Zealand public schools (Ministry of Education 2007). The main investigation of this paper looks to see how people draw upon their identity as Māori in the education system of New Zealand.

The Māori were the original settlers of New Zealand and have undergone many changes throughout the colonial ruling of the country, even the word and identity of “Māori” was constructed out of a western viewpoint (Harrison and Papa 2005). For a long time their indigenous knowledge was not seen as relevant to the educational system of New Zealand. A big component of incorporating Māori teachings in education systems is indigenous knowledge. Indigenous Knowledge as been defined in various ways, but a very acceptable working definition is that “Indigenous Knowledge in development contexts may relate to any knowledge held more

or less collectively by a population, informing understanding of the world” (Sillitoe et al. 2002:8-9). Indigenous knowledge is community based and deals with subjects such as agriculture, sustainability, natural resource management and local law. Another hope of this investigation is to analyze both Māori and non- Māori’s (Pakeha) experience with indigenous knowledge in the form of education.<sup>1</sup> First, this thesis will discuss the historical, political, and socioeconomical status of the Māori and education system in New Zealand. Secondly, this investigation will analyze government documented programs designed specifically to deal with Māori education, as well as a survey taken by modern day Māori educators, people who teach Māori indigenous knowledge in their curriculum, and people who identify themselves as Māori. This investigation will look to three different Ministry of Education programs or initiatives to see how Māori indigenous knowledge is being incorporated into the New Zealand educational system. This investigation could yield many outcomes. In any regard, this investigation will provide valuable insight into the New Zealand Ministry of Education’s common themes in regard to Māori education as well as their efforts towards sustaining indigenous knowledge through their programs.

---

<sup>1</sup> A glossary of terms and Maori words used can be found in the Appendix.

## UNDERSTANDING ORIGINS

### **Before they were the Māori**

New Zealand and Australia are two of the last places on earth to be populated by people. But who and how did these people get there? Origin myths and theories in regards to the peopling of New Zealand range through various lineages and categories. Captain James Cook thought the Māori had their origins in the East Indies, while Dumont d'Urville, a French explorer believed that these peoples lived in towns and landscapes that drew a comparison to ancient "victors of Troy." Even a missionary by the name of Samuel Marsden believed that it was possible for the Māori to be the descendents of Noah from the great flood, specifically his son Shem (Howe 2012). As one can see, the exact origins of the people collectively known as the Māori were up for debate. Not until investigation was done including DNA research did the academic world trace the Māori lineage.

In great thanks to modern research, we have found that the populating of the world started on the continent of Africa. From Africa populations broke off to different groups and spread out over the continents. The arrival of the Māori to New Zealand was one of the last great migrations that a population took. The earliest movements into Near Oceania took place 40,000 years ago allowing for a varied region of cultures, languages, and genetics.

The expansion of peoples out of South- East Asia resulted in the Lapita cultural complex in Near Oceania. This cultural complex expanded into what was known as Remote Oceania until 1200BC. This then spread throughout the Pacific concluding with the New Zealand around AD 1250 (Kirch 2010:131). Figure 1 illustrates the vast amounts of islands in Polynesia as well as the difference between Near and Remote Oceania.

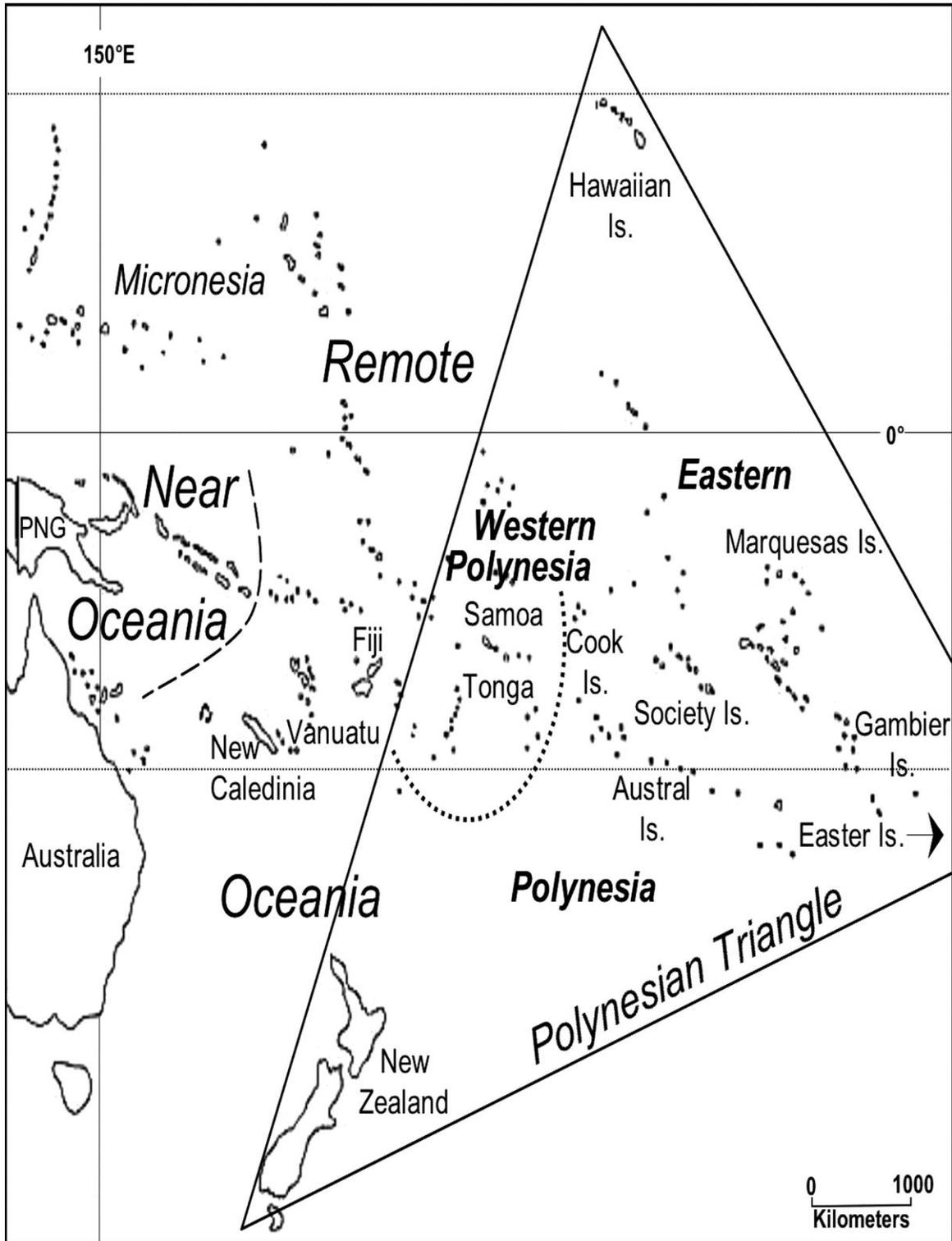


Figure 1. Map of Polynesia. The dashed line represents the spatial difference between Near and Remote Oceania (Hinkle 2007, Figure 1).

Around 1,000 years ago one or more groups of “proto-Māori” populated Aotearoa from somewhere in Polynesia (Whyte et al. 2005:158). Aotearoa is what modern day New Zealand was once referred to as. The Polynesian ancestors of the Māori people have been living in the islands of Tonga and Samoa for over a thousand years when they were believed to take long ocean voyages. They took these voyages in an effort of discovery as well as the “settlement of island of the Great Ocean of Kiwa. New Zealand was the last to be settled, around AD 800” (Walker 1990:24). The expansion was conducted through sailing voyages in double-hauled canoe (Irwin and Walrond 2012). Modern-day Māori tribes take their names from the *waka* (canoe) that brought their ancestors to New Zealand thousands of years ago (Harrison 2005:59). The most common date for Māori arrival listed is at about 1350. There is no doubt that Māori people made their way to New Zealand via canoes, but as for the start date of 1350, Allan Hanson put it best when he said, “While it is undeniable that Māori tribes tell of the arrival of their ancestors in migration canoes, the notion of an organized expedition around 1350 seems to be an effort by European scholars to construct a single historical account (Hanson 1989: 91). The exact date of Māori arrival to New Zealand is in great need of further research, but this uncertainty gives us a first insight into how Māori beginnings and traditions have been portrayed in their own culture and by Europeans.

### **European Colonization of New Zealand**

Although there were many Europeans and Asian empires that had a presence in the South Pacific starting in the early sixteenth century, there is no firm evidence of Europeans reaching the country of New Zealand before 1642 by Abel Tasman (European Explorer, Exploration of New Zealand 2012). Around 100 years later, a man named James Cook began to explore the New Zealand

coastline in 1769 (Harrison and Papa 2005:59). The reports made by Cook were a major factor that allowed for trade and settlement in this part of the world, specifically New Zealand. James Busby, a British resident, held a meeting at Waitangi with 34 Māori chiefs to sign the declaration of confederation and independence in 1835 (Harrison and Papa 2005:59).

Less than five years later, the Treaty of Waitangi was drawn up and signed by Māori chiefs on February 6, 1840. For the Waikato-Tainui tribe, the declaration of independence retained its significance because their ancestors signed this declaration but did not sign the Treaty of Waitangi. Nationally, the Treaty of Waitangi became known as the founding document of New Zealand, and the earlier declaration has been largely ignored (Harrison 2005:59).

Other versions of the treaty were made in both Māori and English which resulted in much disagreement between the two parties. Within the last ten years, the version signed by Māori people has been interpreted to mean that Māori and Pakeha partnership should be taking place when making decisions between Māori and Pakeha (non-Māori) in the formal structure of all public affairs including education (Harrison and Papa 2005:59). The word Māori was not even created until European settlers showed up in New Zealand. The term Māori means “ordinary” and was used to identify all non-European settlers of New Zealand (Howe 2013). The name Māori is almost ethnocentric in itself. Māori people have a variety of different tribes and lineages in which they identify with. Due to the fact that the initial name was made to distinguish themselves from the European white colonizers of New Zealand shows that their names was the people’s first act of defiance as well as adaptation to the changing future that they were about to find themselves living in.

### **The Māori Revival**

As noted before, Māori were in contact with new cultures and cultural ideals beginning around 1769. From there on out the relationship between Europeans and Māori were not always

peaceful, many wars and acts of violence were a part of their shared history (Harrison and Papa 2005). Around the twentieth century, a sense of Māori activism came about, specifically in the 1970s. The outcome of this movement was the establishment of many Māori tribes to consider Māori grievances against the government (Harrison and Papa 2005:60). “There is a harsh disparity between the evidence of Māori philosophical speculation and debates in the 1840s and 1860s, and European accounts of Māori intellectual capacities in the same period: a disparity which became institutionalized with the development of Native schools, and the suppression of Māori language and culture in education” (Salmond 1985:259). In 1985 an argument was made against English being the dominant language taught in all schools. “The tribunal ruled in favor of the claimants in 1986, and eventually the Māori Language Act was adopted, making Māori an official language of New Zealand and opening the way for government-funded Māori –language education programs” (Harrison and Papa 2005:60). Thus, the late 1980s and early 1990s was the start of the burgeoning programs that would make up *The New Zealand Curriculum* for English-medium schools and *Te Marautanga a Aotearoa* for Māori -medium schools (Ministry of Education 2012).

After World War II many Māori migrated to urban areas for work. By the end of the twentieth century, eighty percent of the Māori population lived in cities. The Māori also had a rapid increase in population at this time (Harrison and Papa 2005:60). This major movement into the cities and the rapid population increase are two influential pieces to why Māori leaders and Māori rights were being brought to the forefront of the New Zealand government. Māori education and language immersion schools were part of this push as well. As Harrison brings up in her article, even though Māori were being educated, there are many reports done for instance by Salmond to show that the history that they were learning was based on a western viewpoint

and western literacy (Salmond 1985:359). Thus, there was incentive from the Māori community to take oral histories down from many of the Māori groups. These oral histories were involved in the development of both the language and cultural curriculum in some New Zealand schools (Harrison 2005).

### **Understanding how to survive in a Pakeha World**

Understanding how a culture chooses to teach their traditions gives an insight into what the culture as a whole choose to let the rest of the world know about them. Through the teaching of indigenous knowledge and traditional culture one can better understand what that culture wants to be remembered for. In regards to this, Māori people are a great example of a people who are trying to survive and stay relevant in the country that they live in. Māori people as an indigenous group are the minority in the country of New Zealand. Most of the population is white and of European descent (Pakeha). Traditional culture, as Hanson puts it, “is increasingly recognized to be an invention constructed for contemporary purposes than a stable heritage handed on from the past” (Hanson 1989: 890). Traditional culture is not always as “traditional” as one may think. One of the ways in which Māori have survived as a minority is through the use of education. They have increasingly developed more Māori schools and awareness of Māori culture all throughout New Zealand. Through the development of a Māori National Curriculum, Māori indigenous knowledge and tradition is being preserved.

### The National Curriculum

In New Zealand there are two main documents. These documents are called *The New Zealand Curriculum* for English-medium schools and *Te Marautanga a Aotearoa* for Māori -medium

schools (Ministry of Education 2012). The term “medium” is used to refer to the main or standard language used in the specific schools.

The New Zealand Curriculum has comprised of eight specific learning areas: English, the Arts, Health and Physical Education, Learning Languages, Mathematics and Statistics, Social Sciences and Technology (Ministry of Education 2012). The Ministry of Education describes that they hope that these skills help their students develop key skills and knowledge that will be applicable in their future lives.

The Te Marautanga o Aotearoa has nine different areas: “Te Reo Māori, Pāngarau (Maths), Pūtaiao (Science), Hangarau (Technology), Tikanga-ā Iwi (Social Sciences), Ngā Toi (Arts), Hauora (Health and Physical Education), Ngā Reo (Languages) and Te Reo Pākehā (English)”(Ministry of Education 2012). Unlike the New Zealand Curriculum, Te Marautanga o Aotearoa has been developed to have deep connections with the Māori in the community:

The whānau, the community, and the iwi of learners contribute to their education. For them to experience success, the school, the whānau, hapū, iwi and community must work together effectively and consistently. The curriculum upholds the cultural identity and heritage of learners and their families.

Schools and kura [Māori immersion schools] working with families, whānau, communities and iwi to use Te Marautanga o Aotearoa as the foundation to build a school curriculum or marautanga-ā-kura that reflects their own unique identity, values and vision to meet their students learning needs.

The addition of community leaders and members seems to be the main difference (logistically) between the two curriculums. Each curriculum deals with education “levels.” In New Zealand it is required that all children attend school between the ages of six and fifteen. Table 1 shows the difference between the levels in which the government describes in many of its educational reports.

Table 1. New Zealand Levels of Education (Adapted from “School Data Dimension Notes” in Māori Language in Education, 2013).

<b>New Zealand Education Levels</b>	
Level 1 (81-100%)	Curriculum is taught in Māori language between 20 and up to 25 hours a week.
Level 2 (51-81%)	Curriculum is taught in Māori language between 12.5 and up to 20 hours a week.
Level 3 (31-50%)	Curriculum is taught in Māori language between 7.5 and up to 12.5 hours a week.
Level 4a (12-30%)	Curriculum is taught in Māori language between 3 and up to 7.5 hours a week.
Level 4b (>3hours)	Students learning Te Reo Māori as a separate subject for at least 3 hours a week.
Level 5 (<3 hours)	Students are learning Te Reo Māori as a separate subject for <3 hours a week.
Level 6 (Taha Māori)	Students learn Māori songs, greetings, and simple words.
No Māori Language Education	Other students in school roll recorded at any level of Māori language learning.

In the last decade or two there has been an increase in the education of Māori children as well as Māori knowledge. At all the major universities in New Zealand there are Māori teachers, students, and programs being taught. The emphasis on active curation of Māori knowledge base was not always in the forefront of the New Zealand education system’s mind. But, as Toon van Meijl puts in it in his article, *Redefining Ideology in Time: Māori Crossroads between a Timeless Past and a New Future*: “Hence it needs to be emphasized that beyond the ‘ritual’ interaction between Māori and European in the highly politicized circumstances of contemporary New Zealand, Māori people are extraordinarily competent to view the world from the same perspectives as any other human being” (Meijl 1995: 14).

The efforts given by the New Zealand government’s Ministry of Education shows exceptional opportunity and growth in the realm of education. Scholarships, Māori only based curriculums as well as language schools are all being incorporated and *accessed*. The fact that

the New Zealand government is actively accessing these programs shows their desire to enhance and promote these programs.

### National Languages of New Zealand

English, Te reo Māori , and New Zealand sign language (NZSL) are official languages in New Zealand. All three languages can be studied in New Zealand schools, but English is the medium learning in most schools (Ministry of Education 2007).The New Zealand Ministry of Education explains on their national website that all three languages can be studied as first or additional languages. The three languages are very different and unique. The Te reo Māori is an indigenous language to Aotearoa, New Zealand, English (the primary language of the country) is not the native language of the first settlers, and NZSL has its own unique set of grammar, vocabulary, and syntax. The New Zealand Ministry of Education describes the importance of Te Reo Māori as something that is key to diversity and prepares students for leadership roles:

Te reo Māori is indigenous to Aotearoa New Zealand. It is a taonga recognised under the Treaty of Waitangi, a primary source of our nation’s self-knowledge and identity, and an official language. By understanding and using te reo Māori , New Zealanders become more aware of the role played by the indigenous language and culture in defining and asserting our point of difference in the wider world.

By learning te reo and becoming increasingly familiar with tikanga, Māori students strengthen their identities, while non-Māori journey towards shared cultural understandings. All who learn te reo Māori help to secure its future as a living, dynamic, and rich language. As they learn, they come to appreciate that diversity is key to unity.

Te reo Māori underpins Māori cultural development and supports Māori social and economic development in Aotearoa New Zealand and internationally. Understanding te reo Māori stretches learners cognitively, enabling them to think in different ways and preparing them for leadership (Ministry of Education 2007:1).

As one can see, at least in the literature, understanding the Māori language is believed to be very influential to its participants. The Ministry of Education considers the knowledge of this language to be beneficial to students along with the New Zealand government.

### Māori Language

The word Māori refers to both people and the language that about 30% of the population that identifies as Māori speak the indigenous language, but all Māori speak English. The Māori language is part of the Polynesian branch of the Malayo-Polynesian language family. Other languages in this family include Hawaiian, Samoan, and Tonga The language of (Latham 1996). The Māori was an oral only language until the arrival of missionaries to the country of New Zealand. British missionaries in the nineteenth century were the first to write down the language. Through their translation of the language from oral tradition to a written language they did not find the need to emphasize that vowel length was not needed in spelling. Although some modern day Māori have tried to emphasize the vowels more in their own writing, it does not seem to be catching on as a cultural norm (McArthur 1998).

## METHODOLOGY

The focus of this study looks to see how people draw upon their identity as Māori in the education system of New Zealand. Through my research, I hope to not only better understand the New Zealand education system's efforts to incorporate indigenous knowledge, but also to understand what modern day Māori and indigenous knowledge educators think about these educational institutions. In order to do this I have chosen to look in depth at three specific programs or initiatives sponsored by the Ministry of Education that deal specifically with Māori education. I also examined an extensive amount of published reports, government annual documents, and articles produced by the New Zealand government and their Ministry of Education to better understand the efforts and projects they are implementing to incorporate Māori indigenous knowledge into their country's education system. Specific things that I looked for in these documents were: what were the goals of these programs; who were they targeting; what are Māori saying about themselves through this program; what themes are seen in this program that relate or do not relate to the others?

A form of data that I attempted to use for this study was qualitative data received through the form of survey. I used snowball sampling to determine my research participants. Snowball sampling is a type of sampling used in populations that are hard to identify. Being that I am a researcher who lives in the United States and does not have any personal Māori contacts, it proved to be the best form of sampling for this survey. Snowball sampling will happen through a series of stages. First, I gave my survey to doctoral academics of the Sociology/Anthropology Department at the University of Wisconsin- La Crosse and universities abroad who then sent it to colleagues in New Zealand or who have special connections with Māori people. These individuals would then send me names of peers, friends, or colleagues for which they believed

would be willing, helpful, and who were ideal candidates to take this survey. Those who were classified as ideal candidates to take this survey are people either of Māori descent, had involvement with indigenous knowledge, or taught in the New Zealand education system. Then, these informants participated in the survey they were asked to inform me if they knew of anyone else who might like to participate in this research project; whereby they gave me the names of the individuals. Thus, many participants to create a “snowball” effect as the name implies. Unfortunately, I did not receive enough participants to consider my data an adequate sampling of information. Through this I learned a valuable lesson in ethnography- one cannot control the sample of participants.

The survey that I created contained both close-ended and open-ended questions that incorporated both demographic information as well as questions specifically aimed at their experience with indigenous knowledge. Those who participated in the event agreed to voluntary consent when taking the survey. Their names and personal data were not linked therefore making it anonymous and the data completely safe and ethical for publication. The participants were also able to stop the survey at any time. Any data used in this thesis from the survey will be “anecdotal” and will not be considered part of the primary data analysis of this work.

By examining programs put in place by the Ministry of Education in New Zealand, I will be able to look at overarching themes; specific strategies used to reach a specific target audience, as well as better understand how the Māori are trying to preserve and keep their own traditional heritage relevant in an every changing modern world.

## **DATA**

I have chosen three programs/initiatives put on by the Ministry of Education in New Zealand to evaluate their common themes, what each program or initiative emphasizes, and their outcomes to evaluate how Māori educational leaders are choosing to sustain their culture. I want to know what aspects of indigenous knowledge are being taught. By doing this, I can better understand what Māori cultural practices are valued most in today's society in New Zealand. These themes also allow one to better understand what cultural practices Māori educational leaders want to sustain and which ones they want to get rid of.

Now, as wonderful as this sounds, it is also a very daunting quest. As Barbara Harrison brings up in her research with the Te Wharekura a Rakaumangamanga making Māori education was not a priority for the New Zealand government until the early 1990s when Māori academics began to focus on developing Māori approaches to educational research and theory (Harrison 2005:58).

### **Ka Hikitia**

Ka Hikita- Managing for Success: The Māori Education Strategy is a program that was implemented from 2008-2012 (Ka Hikitia 2009). Ka Hikita, in this educational context means “to step up” or “to lengthen one’s stride.” The Ministry of Education implemented this program as a way to form a strategy that would allow the education to target certain priorities over a five year period to, “realize Māori potential” (Ka Hikitia 2009). This program had an effect on all sectors of education.

This program shows specific progress in the implementation of indigenous knowledge in New Zealand’s education system because it worked closely with the following agencies:

Education Review Office, Tertiary Education Commission, New Zealand Qualifications Authority, Careers New Zealand, The Correspondence School, New Zealand Teacher's Council, and Te Puni Kōkiri. They set four broad learning outcomes to execute their new approach. The first, was to have Māori learners working with others to determine successful learning and educational pathways. The second was to have Māori learners excel and successfully realize their cultural distinctiveness and potential. Thirdly, they hoped to have Māori learners successfully participating and contributing to te Ao Māori (the Māori world/community). Lastly, they hoped to have Māori learners gaining the universal skills and knowledge needed to successfully participate in and contribute to Aotearoa New Zealand and the world (Ka Hikitia 2009).

This program, like many of the other programs implemented by the Ministry of Education in New Zealand goes through a series of steps or phases. The first phase is to focus on the "Foundation Years" which looks specifically at early childhood education and a student's first few years in school. The second phase is "Young People Engaged in Learning" which looks specifically at years nine and ten in a student's education. The third phase is "Māori Language in Education" which looks at the settings in which students are learning the Māori language, and any resourcing priorities that might need to be done ( Ka Hikitia 2009: 21). The last phase is the "Organisational Success" which focuses on the program as a whole and what each phase needs to work on or has gained success in. Each phase has specific goals to target their specific students. For example, in the "Foundation Years" phase, effective transition s to school and strong literacy and numeracy foundations are key (Ka Hikitia 2009:21) while in the "Māori Language in Education Phase" goals include the effecting teaching and learning of, and through te reo Māori, and building the evidence base for mātauranga Māori (Ka Hikitia 2009: 24). Some overarching outcomes that the program hopes to successfully achieve are: having Māori learners

excel and successfully realize their cultural distinctiveness and potential; gain universal skills and knowledge needed to successfully contribute to their community and culture; and working with other to determine successful learning and education pathways (Ka Hikitia 2009: 18).

### **Tātaiako**

Tātaiako is another program put out by the Ministry of Education in New Zealand. This program specifically targets teachers. The full title of this program is “Cultural Competencies for Teachers of Māori Learners.” I bring the full title to your attention because the subject of cultural competency is something that is addressed in various areas of research especially in the realm of anthropology. In simple terms, cultural competency is the ability to interact well with people from different cultures. As one can understand, this is a prime area of concern for the Ministry of Education with their Māori student population.. “Anthropologists have long hypothesized that major difference in the school experiences of various population lie in the discontinuities between their cultural backgrounds and the culture of the schools” (Ogbu 1982: 290). If one is not culturally competent, there is cultural discontinuity. Cultural discontinuity has been study by many great anthropologists such as Malinowski, Hewiit, and Boas, all of whom gave insight into different cultures. They were main proponents in teaching the world that Caucasians were not genetically better than peoples of different cultures, they merely excelled in different areas of learning and through different styles (Ogbu 1982). It is important to discuss cultural competency in order to understand Tātaiako, so that one can understand it is an approach that is very aware of the Māori culture and has put an effort to better understand the ways in which to make Māori students excel in the classroom and understanding their culture even if their teachers are not of Māori descent themselves.

The mission statement of Tākaiaato emphasizes the Ministry of Education's goal with the program:

Genuine, productive relationships among teachers and their Māori students, whānau, iwi, and wider communities are the vital foundations for effective teaching and learning. This is the focus of *Tātaiako: Cultural Competencies for Teachers of Māori learners* (Tātaiako 2011:3).

The emphasis on success for the Māori learner that is shown in the mission statement is also shown in the five goals or “Tātaiako Competencies” that each teacher is to complete. The first is Wānanga: communication, problem solving, and innovation. The major goal of this competency is to have the teachers participating in a dialogue within the community to benefit their Māori learners (Tātaiako 2011: 6). The second competency is Whanaungatanga: relationships (students, school-wide, community, etc.) with high expectations. The main purpose of this competency is to have a respectful working relationship with the iwi and whānau in the community (Tātaiako 2011: 8). The next step for teachers is the Manaakitanga competency. Manaakitanga focuses on values of integrity, trust, sincerity, and equity (Tātaiako 2011:5). The object of this competency is to have teachers demonstrate respect and sincerity towards Māori beliefs, language, and culture (Tātaiako 2011:10). The fourth competency that this program wants its teachers to achieve is Tangata Whenuatanga, place-based, socio-cultural awareness and knowledge (Tātaiako 2011:5). In this stage teachers are expected to affirm Māori learners as Māori, where they provide contexts of learning where the “identity, language, and culture (cultural locatedness) of Māori learners and their whānau is affirmed” (Tātaiako 2011:12). The last phase is that of Ako. Ako is the practice in the classroom and beyond. What this means is that teachers “take responsibility for their own learning and that of Māori learners” (Tātaiako 2011:14).

The five competencies or phases of the Tātaiako program show a unique insight into how the New Zealand Ministry of Education is approach Māori learning for teachers, rather than

students. The aim and outcome of this program seems to be the education of the teachers which thus brings about better education for the Māori students. Also, this program focuses specifically on non-Māori teachers teaching Māori learners, not all New Zealand students; this is where the cultural competency comes into play. Through the implementation of specific programs to target Māori learners, the New Zealand government hopes to provide a better and more unique education for the Māori (Tātaiako 2011).

### **Te Kauhua**

Te Kauhua is, “a project that supports school-based action research projects. These projects help schools and whānua to work together in ways that improve outcomes for Māori learners” (Te Kauhua 2006). The program was developed to have three phases, phase one, the pilot phase looks specifically at “innovative models of professional development that support teacher effectiveness in addressing the achievement of Māori learners in English-medium schools” (Te Kauhua 2006). Phase two looked specifically at the years 2004 and 2005 and looked at cultural support and guidance of the research programs put on by the schools as well as an evaluation of the research that was being conducted at the schools. Skills accessed via teachers and students through this phase were data gathering, collation, analysis, and interpretation (Te Kauhua 2006). The last phase, phase three started in 2006 and is still in the process of being completed. The effort for phase three is to have the participating schools be strong enough in their Māori cultural learning and programs to be seen as “lead schools” or “partner schools” to at least one other school in that region.

In total, more than thirty schools and three hundred and fifty teachers, principals, and communities have participated in this program. The most participants were in phase one which

was started by the Ministry of Education in January of 2001. The second phase only lasted two years and had a project manager appointed to their schools to facilitate action research models that had proved to be successful. The last phase, phase three has had twelve schools participate.

Phase one, with many participants, has yielded the most substantial data so far for the program. The Ministry of Education has identified six key themes that can be seen through the projects done at the school. The first is relationships, it is pivotal to the success of any professional development initiative to have good relationships between teachers, students, facilitators, and the community. The second is Tikanga Māori principles: relationship building, genuine support and endorsement, active recognition of the mana of the tangata whenua, and meeting the physical and emotional needs of people. The third theme found in Te Kauhua is that of leadership. In order to successfully incorporate research and programs into English-medium schools, the principal, managements team, and board of trustees must be in control and lead the program. “Facilitators” is the fourth theme. This theme focuses on the need for facilitators who have great requisite knowledge, skills, and communication abilities which allows them to not only communicate well with students, but other facilitators and program coordinators. The fifth theme is refined research methodology. The importance of this theme is to do successful and well planned out research in an effort to be able to expand the program to other schools. This leads well into the last theme of professional learning communities. It is important to have a “shared language and understanding of pedagogical knowledge, skills, and practices that enable Māori student success, take time and commitment to develop” (Te Kauhua 2006). These six themes have helped the New Zealand Ministry of Education see what programs work and do not work in English medium schools as well as give their teachers and principals the ability to develop their own programs.

## ANALYSIS

The goal of my research of the three different programs/initiatives put on by the New Zealand Ministry of Education is to see how indigenous knowledge is being incorporated into the schools system. I have looked at three very different programs to see what they can tell me about the Māori culture and how that culture is adapting and staying relevant in the modern era. Ka Hikitia, Tātaiako, and Te Kauhua are three programs that share a few core themes. These themes have helped me understand the importance of Māori indigenous knowledge and how it a part of the education system in New Zealand. After analyzing these three programs, I have come to the conclusion that all three incorporate the following themes: Ako; communication and community participating; and the cultural advantage of being Māori.

### **Ako**

Ako, is one's participation in and beyond the classroom. It is compromised of two parts: culture counts and the productive partnerships grounded in the principle of reciprocity (Ka Hikitia 2009:40). The instillation that education is a productive partnership that leads to relationships and work outside the classroom is shown in all three programs. In the Tātaiako, Ako, is not only one of the five competencies that teachers should succeed, it is the last on the list, the pinnacle of teaching competency for the program. It promotes teachers working in the community as well as having a respected standing in the community. This is very challenging and goes "beyond the classroom" for the teachers in the program because they are non-Māori. The program is challenging them to be a part of the community in which their students have their cultural

standing in, their lives. In Ka Hikitia, the main goal of the entire program is to have produced a student who can be successful contributing members to the Māori culture. Their program lines up four specific stages in the hope that this gives their students the “universal skills and knowledge needed to participate in the Māori culture and the world” (Ka Hikitia 2009: 18). Ka Hikitia also looks to organization success in the Ministry of Education as a whole to have success in the classroom. They go beyond the students and also focus on the organization done by the government and the teachers. Te Kauhua shows Ako through their goals as well. Their goal through creating research programs in the schools is to help facilitate Māori young learners. By creating these research programs for their schools and others, teachers and students have the ability to affect how other students and people in the community receive their education of being Māori. By having these programs being taught in English-medium schools it allows not only Māori students to teach other community members about what they are being taught in school, but this also gives a chance to non-Māori students to open up a dialogue with their peers and parents. The program also gives students, teachers, and facilitators the appropriate skills for research and program development which can lead to community programs that do not specifically deal with the school.

### **Communication and Community Participation**

Communication and community participation as you can see through the theme of Ako, is very prevalent in these three different programs and I believe in probably most of the Ministry of Education implemented Māori programs. Tātaiako is a great example of this, three of its five competencies deal with communication and community participation: Wānagua (communication, problem solving and innovation), Whanaungatanga (relationships with

students, school-wide, and community), and Ako (practice in the classroom and beyond) (Tātaiako 2009:5). By having non-Māori teachers have an open dialogue in the community and instill the importance of being in a part of the community in their students, they can lead by example.

Through my research I have surmised that one of the most important parts of being Māori is being a member of the community. Tātaiako is definitely a program that incorporates that theme. Even in regards to communication, they learn how to respectfully talk to community members as well as talk to their students in a way that is culturally sensitive and easy to understand. Te Kauhua shows community participation and communication through their emphasis in leadership, facilitators, and phase three of their program. Leadership and facilitators, along with the theme of relationships is one of the six themes that was found in phase one. All three of these have a connection to communication. Good leaders and facilitators in schools are able to communicate well not only to each other, but to their students, and to the government and those running the program. Phase three is an exceptional example of community involvement. Te Kauhua, as stated before, is for English-medium schools, therefore a majority of their day is taught in English. By implementing the research programs in the school and becoming “leader schools” will allow specific schools to be an example to other schools around them. They also enable expansion of the program and great training for teachers and students who all live in the same area.

Ka Hikitia shows its community involvement through all four phases of its strategic plan. The ones that I believe show the greatest connection to the communication and the community are: the foundation years, Māori language in education, and organizational success. The main goal for the foundational years is to have a smooth transition into school for young students. This

means talking with the family and the iwi to make that transition smooth. Another goal that I have deduced from reading the information on the foundation years is really creating a dialogue about indigenous knowledge between the students and their parents. Māori language in education, is another aspect of Ka Hikitia that I believe portrays the theme of communication. One, language is a form of communication and this program has developed a system in which to incorporate the Māori language into its education. Two, the more use of Māori language enables teachers and students to open up a dialogue with other Māori community members, academics, or peer who are learning or understand the Māori language. All three programs show the importance of involving the community and iwi into the discussion when education and indigenous knowledge are involved.

### **Cultural Advantage of Being Māori**

In the very large document, that is the Ka Hikitia, there is a section that describes the unlimited potential of Māori learners. This section also discusses how all Māori “have cultural advantage by virtue of who they are-being Māori is an asset; not a problem” (Ka Hikitia 2009:19). This statement is what I believe all New Zealand Ministry of Education programs are trying to express to Māori learners. This also tells us a great deal about how the Māori culture is looking to achieve success in their young learners. By telling youth that they not only can achieve, but are advantaged by being Māori, will only increase their pride in their culture as well as their want to be a part of it. That wanting to be a productive member of Māori society and the world all starts in schooling; the program of Ka Hikitia is definitely a program that instills this Māori advantage.

Tātaiako also possesses the construction to talk about the cultural advantage of being Māori, even if it is not as prevalent as in the other two programs. Through the two cultural competencies of Manaakitanga and Tangata Whenuatanga non Māori teachers learn the values of what it means to be Māori. They also become socio-culturally aware of their local surroundings (Tātaiako 2011:5). By having these cultural competencies I believe teachers see the advantage to have communities that are very involved in their youth's lives. This large extended connection that all Māori receive by being a part of the Māori culture gives them an advantage to better understanding their culture. By having teachers be a part of that culture only enhances their teaching ability of Māori indigenous knowledge, but also gives them the chance to grow and learn more of the culture as well.

Te Kauhua shows the cultural advantage of being Māori through their implementation of teaching Māori indigenous knowledge in English-medium schools. Not all of the students in these English-medium schools are Māori or are even have Māori heritage, yet, the New Zealand education systems stills sees the importance of teaching it in their schools. Māori students are at a cultural advantage to the implementation of forming research programs through Te Kauhua. It gives them the opportunity to help formulate and participate in research programs that could one day be implemented throughout all New Zealand (Te Kauhua 2006).

## **SUMMARY AND CONCLUSIONS**

New Zealand is an interesting country that houses two prominent cultures that have found a way to work and thrive together. The Māori and the New Zealanders of European descent have both

realized the great benefit it is to be Māori. This is shown through their implementation of Māori schools, a specific Māori curriculum, as well as Māori based learning programs and initiatives. The learning of cultural practices and indigenous knowledge is very important to the Māori community. This is seen through various program put on by the Ministry of Education. Through the analysis of three very different Māori programs put on by the Ministry of Education: Ka Hikitia, Te Kaulua, and Tātaiako, I have come to the conclusion that there are three overarching themes that all entail. Ako, Communication and Community Participation, and the Cultural Advantage of Being Māori, are the themes that are shown in these programs. Each program specifically looks at achieving the goals associated with these themes. The theme I found most interesting was the cultural advantage of being Māori. The main investigation of this paper looks to see how people draw upon their identity as Māori in the education system of New Zealand. By having Māori curriculum show being Māori is an advantage says a lot about their identity. This shows that Māori are proud of their cultural heritage and that they are using their indigenous knowledge and cultural traditions to promote themselves in the modern world- having an advantage over others. This speaks volumes.

The Māori people are using the education system in New Zealand to promote their cultural ideals and indigenous knowledge and also to sustain it in their youth. By implementing Māori lessons and culture into the education system, this culture is consciously curating its knowledge and traditions. Through my research I see that the cultural values of education and tradition going beyond the classroom, the importance of community and communication and cultural pride in being Māori are the main aspects that Māori people are trying to pass on to their youth.

The Māori people draw upon their identity in the education system by instilling values, traditions, and indigenous knowledge straight into the curriculum. The importance in the research that I have conducted lies within the youth of the Māori, the next generation. Only after they have assumed the position of principal, teacher, and parent, will we see if the efforts put by their iwi and older generations really worked. Will this indigenous knowledge be instilled in them? After growing up through an education system that promotes being Māori as a cultural advantage, will they seize the opportunities it entails? Only time will tell. In conclusion, the Māori are a unique culture that has thrived, adapted, and evolved since their first contact with Europeans. Through the use of their education system, Māori are able to draw upon their identity to further their culture in the modern world.

## APPENDIX

### Glossary of Terms

<b>Term</b>	<b>English/Definition</b>
<i>Ako</i>	Practice in the classroom and beyond; Effective teaching and learning for and with Māori students and the conditions that support it. Within the strategy ako comprises two important aspects: culture counts and productive partnerships and is grounded in the principle of reciprocity where both the teacher and learner give and receive
culture	Shared understandings, practices, norms, and values of a group of people
English Medium Education	Teaching through the English language
<i>Hapū</i>	Sub-tribe
Immersion School	Schools in which students are taught through Māori language for more than 80 percent of the time
Indigenous Knowledge	Any knowledge held more or less collectively by a population, informing understanding of the world
<i>Iwi</i>	Tribe- social group of people with shared family links, culture, and language dialect

<i>Mana whenua</i>	Self identity and sense of belonging to a particular place and time; based on the principle of ahikaa (occupation over designated territory) and refers to the customary authority exercised by the tangata whenua in an identified area
<i>Māori- Medium</i>	Teaching that includes significant use of te reo Māori. Students are taught curriculum subjects in both te reo Māori and English or in te reo Māori only
<i>Manaakitanga</i>	Values- integrity, trust, sincerity, equity
<i>Mātauranga Māori</i>	Māori knowledge, norms, principles, and experiences those diverse Māori communities' value and practice as part of their world view
<i>Pākehā</i>	New Zealander of predominantly European descent
<i>Tangata Whenuatanga</i>	Place-based, socio-cultural awareness and knowledge
<i>Te Ao Māori</i>	Māori world view and values
<i>Te Marautanga o Aotearoa</i>	The draft curriculum for Māori medium schools
<i>Tikanga Māori</i>	Māori shared practice and principles
<i>Wānanga</i>	Communication, problem solving and innovation
<i>Whānau</i>	Family or group of people with a genealogical bond; also used colloquially for those who share a common interest or philosophy
<i>Whanaugatanga</i>	Relationships (students, school wide and community) with high expectations

## BIBLIOGRAPHY

European Explorer: Exploration of New Zealand

2012 Ministry for Culture and Heritage. <http://nzhistory.net.nz/culture/explorers/european-explorers>, accessed February 28.

Hanson, Allan

1989 The Making of the Maori: Culture Invention and Its Logic. *American Anthropologists* 91(4): 890-902.

Harrison, Barbara with Rahui Papa

2005 The Development of an Indigenous Knowledge Program in a New Zealand Māori-Language Immersion School. *Anthropology & Education Quarterly* 36:57-72.

Hinkle, Anya E

2007 Population Structure of Pacific *Cordyline Fruticosa* (Lazmanniaceae) with Implications for Human Settlement of Polynesia. *American Journal of Botany* 93(5):828-830.

Howe, K.R..

Ideas of Māori Origins:1770s-1840s, Early Ideas. Te Ara: The Encyclopedia of New Zealand. [Http://www.teara.govt.nz/en/ideas-of-Māori\\_-\\_origins/page1](http://www.teara.govt.nz/en/ideas-of-Māori_-_origins/page1), accessed February 24,2013.

Irwin, Geoff and Carl Walrond

2012 When Was New Zealand first Settled? The date Debate. TeAra the Encyclopedia of New Zealand.. <http://TeAra.govt.nz/en/when-was-new-zealand-first-settled-page`1>, accessed February 26,2013.

Ka Hikitia

2009 Ka Hikitia- Managing for Success: The Māori Education Strategy 2008-2012. Educational Report, pg. 1-44. Ministry of Education, New Zealand.

Kirch, Patrick V.

2010 Peopling of the Pacific: A Holistic Anthropological Perspective. *The Annual Review of Anthropology* 39:131-48.

Latham, Christopher

1996 Māori. *The Encyclopedia of World Cultures*, <http://www.encyclopedia.com/doc/1G2-3458000344.html>, accessed March 3, 2013.

McArthur, Tom

1998 Maor. *Concise Oxford Companion to the English Language*.

. <http://www.encyclopedia.com/doc/1O29-MĀORI.html>, accessed March 2, 2013.

Māori Language in Education

2013 School Data Dimension Notes. Ministry of Education.

Ministry of Education.

2012 National Curriculum

<http://www.minedu.govt.nz/Parents/AllAges/EducationInNZ/TheNationalCurriculum.asp>  
accessed March 5, 2012).

2007 Te Reo Māori: Official Languages, [http://nzcurriculum.tki.org.nz/Curriculum-](http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-ZealandCurriculum/Official-languages)

[documents/The-New-ZealandCurriculum/Official-languages](http://nzcurriculum.tki.org.nz/Curriculum-documents/The-New-ZealandCurriculum/Official-languages) (accessed March 5, 2012).

Meijl, Toon van

1995 Redefining Ideology in Time. *Māori Crossroads between a Timeless Past and a New Future*. *Anthropos* 9(1/3):1-16.

Ogbu, John U.

1982 Cultural Discontinuities and School. *Anthropology & Education Quarterly* 13(4):290-307.

Salmond, Anne

1985 Māori Epistemologies. *In Reason and Morality*. Joanna Overing, ed. Pp. 240-263.  
London: Tavistock.

Sillitoe, Paul with Alan Bicker and Johan Pottier

2002 *Participating in Development: Approaches to Indigenous Knowledge*. London:  
Routledge.

Tātaiako

2011 Tātaiako: Cultural Competencies for Teachers of Māori Learners. Educational Report, pgs. 2-20. Ministry of Education, New Zealand.

Te Kauhua

2006 Te Kauhua. Te Tere Auraki: Māori students' success in English-medium.  
<http://tetereauraki.tki.org.nz/Te-Kauhua>, Accessed April 8, 2013.

Walker, Ranginui

1990 Ka Whawhai Tonu Matou: Struggle without End. Auckland, NZ: Penguin

Whyter, Adele L. H.; with Stephen J. Marshall and Geoffrey K. Chambers

2005 Human Evolution in Polynesia. *Human Biology* 77(2):157-177.

